

YRITRA, shakes the hiding-place of the numerous herd, of kine.¹

4. He who verily pours forth, to the offerer the hurled wealth accumulated *by* many,² he, INDKA, the thunderer, handsome-jawed, borne on hay steeds, does as he pleases, (when propitiated) with sacrifice.³

5. Hero, praised of many, what of old time⁴ thou didst desire from thy votaries, that, INBHA, we hasten to bring to thee, — oblation and recited praise.

stotrman sodhakah or *paricjarianiyak*, and *aswyah* as *as salah*; but he adds another explanation, which takes the two words together, as *aswah pralcshdUtah*, "a well-washed horse." Again, he explains *Jcijah* as *adbhutah*, "wonderful," bnt this seems only based on an etymological guess, *1dm asya kathamjdta Hi vacfiandt*. The St. Petersburg Diet, takes *mriksha*, as a curry-comb or some such instrument, ^{Cf} Stricgcl, Kamm oder ahnlich," ("Indra wird mit einem kratzenden Werkzeuge verglichen, das den Yerschluss der Heerde aufreisst"), and *kya* as some similar instrument.

¹ Here, again, we have an obscure word in *apdvriti** Sayana explains it as *apavaraniyam*, "to be opened," referring apparently to the cave of the Panis (i. 6.5).

^a The Sanhita text reads *puru-samWiri tarn* as a compound; 8113*11 na in his Comm. divides the two words, "the buried wealth, plertcous and accumulated." He takes the wealth as the accu-mulated stores from former sacrifices.

³ Sayana says that sacrifice is here the *upadhi* or necessary preliminary condition.

⁴ Sayana makes the construction rather complicated by taking *chid* "as" (*itpamurtlie*, Kirukta, i. 4), "as of old time (thou received⁷st) from thy votaries, so now we hasten to bring thee what thou didst desire."